THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

FRUITS.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

My fancy wanders now from flower to fruit
I see before my watching wondering eyes
The mango's variegated sweet surprise
To human taste. The plantain like a lute
Of many tints doth gladly softly suit
The rhythms of desire; The jack there lies
With its forbidding and rough outer guise
That hides its golden inner sweetness mute.
The cocoanut keeps nectar in its sphere;
The sour and sweet areca lovers cheers;
And lemon and orange fruits like incense breathe
The pomegranate claims to be the peer
Of loveliness that shines when bright appears
Love's laughter's pearls in radiant ruby sheath.

Great Thoughts.

Of the unspoken word you are master. The spoken word is master of you. Your anger may be just, your suspicion reasonable enough, but the moment you give voice to them you have unloosed something you can no longer control, and the work that they do among other hearts and lives may be that which you have neither willed nor desired.

We may not be sufficiently brilliant speakers to be proud of the things we have said, but there are few of us who have not reason to be profoundly grateful for the things we have been kept from saying—that the mood of jealousy, of anger, of unreasonable bitterness was prevented from finding its way into speech. Years change so many things in their swift passing, and differing circumstances throw such varied lights upon lives and characters, that we often stand wondering and self-condemned before our own false judgments. We are thankful that the cruel sentence was never spoken; we are sorehearted that it was even thought.

Decision is a power of deliberately planning a course of action, or of forming an unbiassed opinion, and then consistently and firmly carrying out such purposes and taking an unflinching stand on the side adopted, unless some new and unexpected combination of circumstances renders the one inexpedient, or a previously unknown argument makes the other unwise and untenable.

They little understand the true interest of woman who would lift her from the important duties of her alloted station to fill with fantastic dignity a better but less appropriate niche; nor do they understand her true happiness who seek to annihilate distinctions from which she derives advantages, and to attempt innovations which would depreciate her real value.

All of us who are not incorrigible coxcombs are conscious of our limitations, which is a very wholesome thing for our modesty, but modesty which degenerates into self-depreciation is only a form of cowardice. Our limitations are to a great degree self-determined, that is, pluck-determined. To believe greatly of one's self is to do greatly.

A self-contented man is the hardened swelling on the breast of society. He fills himself with cheap truths, with gnawed morsels of musty wisdom, and he exists like a store room where a stingy housewife keeps all sorts of rubbish which is absolutely unnecessary to her, and worthless. These unfortunate people call themselves men of firm character, men of principles and convictions, and no one cares to see that convictions are to them but the clothes with which they cover the beggarly nakedness of their souls. On the narrow brows of such people there always shines the inscription so familiar to all: "Calmness and confidence." What a false inscription! Just rub their foreheads with firm hand and then you will see the real signboard, which reads: "Narrow-mindedness and weakness of soul."

Events of the Week.

We wish to dissociate ourselves with the movement set on foot by Mahatma Gandhi for boycotting the visit of H. R. H. the Prince of Wales. Though we entertain great regard for Mr. Gandhi's saintly character and respect for his leadership, we beg to point out that Royalty is above politics and that neither the questionable actions of the Government of the day nor the changes of the political weathercock have anything to do with our offering a most hearty and loyal welccme to the representative of His Majesty the King Emperor.

* * *

The Hon'ble Rao Bahadur B. N. Sarma has been appointed as a member of the Viceroy's Executive Council. He is a publicist of considerable ability and experience and has been accounted a leader of public opinion. He occupies a position midway between the Nationalist and the Moderate and has fought long and stoutly for the popular cause in the Councils of the Empire as well as on public platforms. Though he has of late kept noticeably aloof from current political controversies, we heartily congratulate him and wish him a career of success in the service of the motherland.

* * *

We regret to record a glaring miscarriage of British justice in Silchar, where a European who was accused of murder has been declared not guilty. One, Mr. Reed, a Silchar tea-planter made immoral overtures to a coolie girl while she was plucking tea-leaves. Finding her unyielding he applied to the girl's parents on more than one occasion to let the girl accompany him to his quarters. One night, unable to hear his insulting demand, the parents raised a hue and cry, whereupon the European fired mortally wounding the girl's father. When the case came up for trial, the defence-story was that the accused had lost his way while deer-hunting, regained it near the girl's house and joyously exclaimed "Here Road." The parents of the girl, whose name by the way was Hira, mistook the interjection and raised the hue and cry and the coolie folk began to throw stones at him. To frighten them away, he fired, and accidentally the girl's father was struck. The jury of five Europeans, four planters and a trader returned a verdict of not guilty. The obduracy of racial prejudice and the iniquity of the law sanctioning it—the privilege of Europeans in India to be tried by a European jury while Indians have to submit to any panel appointed by the Court—are clearly illustrated by this case. We have scarcely come across any example of a European jury in India condemning a white man. Is this British justice?

* * *

The Editor of the 'Epiphany' had appended a footnote to the letter of his correspondent libelling Hindu Widows. The footnote reads "It is a deplorable fact that in many cases Hindu Widows fall into sins of unchastity, but to say that ninetynine per cent. do so is an enormous exaggeration. Reckless allegations of this kind can do nothing but harm." So the publication of the damnable libel was not due to oversight but it was a calculated monstrosity and the editor fully realised it. He is therefore deprived of the only possible excuse for his conduct. Now we ask, "Do not Christian women fall in many cases into sins of unchastity?" Perhaps they commuit adultery while they are unaware of it as is reported in a recent issue of the Madras Mail in a divorce case. Mr. C. S. Morris employed on one of the East African railways deposed that he and Mrs. Morris were married at Bangalore in 1912, that two children were born of the marriage, that he went to East Africa in 1918 and when he returned in January last found his wife enceinte. The lady's plea was that during her husband's absence she went to a Madras Cinema where she met a stranger who offered her a drink. She accepted it and immediately became unconscious. When she came to her senses she found she had been violated. She had committed no adultery willingly. Is not the moral obvious?

* * *

An order dated 5th June 1919 signed by the Superintendent of Police, Gujranwala (Punjab), asks the sub-Inspector of Police to send up cases in batches for summary disposal as the Martial Law regime was to end soon. It states "This district in point of members sent up for trial is far behind other districts and this naturally arouses criticisms on the efficiency and energy shown by the police here. Something can still be done to improve mrtters." Comment is needless.

* * *

The request of the Director of Education, Cochin State, to hold two S. S. L. C. Examinations a year has been sanctioned. Both the examinations qualify for admission to the university.

* * *

"The Redemption of Man" was the subject of an address delivered by Bishop Gore at the Caxton Hall. He says "Christianity would come to something if we could only get together and band together and organise our programme on an unabashed belief in Our Lord and in the need of a fundamental reconstruction of industrial society. We should not get everybody, not a majority, but we would get together a body which, because it understands Christ's secret, as well as entertains a programme of reconstruction, both political and economic, sufficiently thorough, would have something to contribute of inestimable value to prevent the hopes of those who dream the best for society becoming empty in despair." We are afraid that Catholics and Protestants would unite together on a common platform. If such union at all takes place, who dares to portray the picture of Christian India as it would then stand? Quarrelling sects among Hindus, beware!

* * *

Dr. Rabindranath Tagore delivered a "very brilliant, pungent and eloquent" address on the 'Centre of Indian Culture' in London on June 25. In the course of the lecture he condemned most severely the present system of education through English—a foreign language alien to the ideals, instincts and life of the Indians. It has hampered real progress, cramped originality and created a slavish imitative mentality. It is a hard-boiled egg out of which a chicken can never grow. The Government and the people were busy erecting magnificent bridges like skilled Engineers in the shape of grand colleges and schools, but the real water of culture refused to flow under them. A man cannot live in one atmosphere and imbibe the culture of another. The truest and the most natural medium of culture is the mother-tongue, and all progressive countries bear witness to it. India alone in the wide world is an unfortunate country where education is denied to her people in their mother-tongue. It is really high time that the National Congress turned its attention to practical work and proved its ability and fitness for self-government or self-management by solving the problem of Indian education on a practical plane without hankering after the Government.

* * *

'The Challenge,' a London Weekly, publishes the letter of a correspondent which to say the least contains facts which are untrue. Mr. P. K. Webster writes: In the morning, before the mob collected, General Dyer sent a proclamation round the town to the effect that if any crowds gathered together for political purposes they would be fired upon. This proclamation was ignored, and a large mob came together and was addressed by native anarchists. Even then General Dyer did not open fire upon them. He ordered them to diperse and told them what would be the consequences if they refused. They did refuse, so General Dyer was forced to take the only steps left open to him which was to open fire upon them. In doing so he did nothing but his duty." The editor adds a footnote, "We are glad to publish this letter of explanation in justice to General Dyer. As the matter is, however, now under the consideration of the Army Council, we feel that further comment should be postponed till all the facts have been fully established." Now that all the facts are well known, 'further comment' has become supefluous.

The Hindu Message

The Secret of Hinduism.

Such is the caption of a lecture delivered by that arch-enemy of India—Sir Valentine Chirol of 'Indian Unrest' Fame. With Lord Meston in the chair, Chirol spoke on June 18, 1920 on the above subject in memory of the late Sir George Birdwood, one of the oldest and most distinguished members of the Society of Arts, reputed to have been "as passionate and understanding a lover of India as of Britain." We confess that we are not disappointed to hear Sir Valentine speak in the way in which he has done. Anglo-Indians of whatever denomination are generally prone to speak disparagingly of anything connected with India, especially of ancient India, with regard to her culture and civilisation. The very first statement of the gallant Knight is mischievous and fundamentally wrong. "With a remarkable civilisation of her own, her early history had only recently begun to emerge from the twilight of myth and legend and cannot even now be traced with any assurance of accuracy nearly so far back as that of other parts of the world which preceded or gave birth to our own civilisation." Where there is no will there is no way—says the proverb, or very nearly in the same terms. It is useless to prove to men of the calibre of "our illustrious hero" that Aryan civilisation is the oldest and has been successfully traced to be the ancestor of the vaunted "our own civilisation"; for he will not be convinced of it. The "twilight of myth and legend" referred to forms the very basis, the very backbone, of ancient Indian culture and civilisation; for, deprive India of her Vedas, of her Ramayana and Mahabharata, of her religious and secular classics, what will there be left of ancient Aryan wisdon ? Evidently Sir Chirol is not the first to say things so very unpalatable to the promulgators of the culture of a fortunate race on a conquered people. Here is another gem. "Out of a tangle of pantheistic and polytheistic beliefs, of abstruse philosophic speculations, the Hindu Aryan conquerors in the course of their slow migration from their original homeland in central Asia into the Punjab and the Ganjetic plain, had developed very precise and elaborate laws framed to safeguard the twofold authority of priests and kings, but of the latter always in subordination to the former." Pantheism and Polytheism indeed ! How did the Knight discover this grand truth ? It has been proved times without number to the great grief of European writers of Indian History that the Hindu Aryans were neither "conquerors" nor did they "migrate" nor that their "original homeland" was "Central Asia" nor that "their kings were always in subordination to their priests." A great historian thus sums up his conclusions regarding these exploded superstitions of European savants:—

"And what your European Pandits say about the Aryan's swooping down from some foreign land, snatching away the lands of the aborigines, and settling in India by exterminating them, are all pure nonsense, foolish talk ! Strange, that our Indian scholars, too, say amen to them; and all these monstrous lies are being taught to our boys !" And again, "over that plot of land was built the Vedic altar, in that pure sky of Bharata, up rose the sacred smoke of Yagnas; in that air breathing peace, the Veda Mantras echoed and reechoed, and cattle and other beasts grazed without fear of any danger. The place of the sword was assigned at the feet of learning and Dharma. Its only work was to protect Dharma and save the lives of men and cattle. The hero was the protector of the weak in danger,—the Kshatriya. Ruling over the plough and the sword was Dharma, the protector of all. He is the King of Kings; he is ever-awake even while the world sleeps. Every one was free under the protection of Dharma."

The gallant Knight who has newly discovered 'the Secret of Hinduism' again says that "the Brahmans retained the monopoly of Sanskrit learning and built up their ascendancy on the social doctrine of caste, which irrevocably governs by the mere accident of birth the whole course of a Hindu's relations in this life." What a wonderfully inaccurate knowledge of ancient Aryan history do these lines reveal—we are almost tempted to write mischievous misinterpretation ? There is a Tamil proverb—"A disliked wife is found fault with for the merest trifle." The hatred of the Hindu Aryan has turned the gallant Knight's head and evidently he does not know what he is speaking about. Monopoly of Sanskrit learning indeed ! Where did Sir Chirol learn this from ? To this day the learning of Sanskrit is not forbidden even to the veriest Mleccha. The dialects of Prakrita and others found in the classical dramas reveal that Sanskrit was the spoken language of all classes of people from the highest to the lowest and was never confined to the Brahman. Probably there is a confusion in the mind of the Birdwood Lecturer that 'Sanskrit learning' is synonymous with "Vedic knowledge." One can only pity the lecturer's ignorance, be it accidental or wanton. The Brahmans have always taught that learning was the highest and noblest possession of man and their ingenuity and keenness of perception have made their enemies speak and write anything they choose. But in the words of the Brahmans themselves, सत्यमेव जयति हि नानृतं even though the अनृतं come from the mouth of a Sir Valentine Chirol.

The caste question is another bugbear. Innumerable are the misinterpretations to which this question has been subjected at the hands of interested aliens who see in the Hindu institution of caste the greatest obstacle to a strangling of the Aryan civilisation and culture, to the de-Aryanising of the Aryans. The Hindus believe that the human soul takes birth in a particular caste as the result of actions based upon certain qualities in a previous incarnation. When the system originated can never be stated. The declaration of Sri Krishna in the Bhagavad Gita is "The fourfold caste was created by me by the differentiation of guna and karma." According to Manu the four castes are Veda-ordained. The means of Aryan civilisation is the division of the people into different Varnas. It is the stepping stone to civilisation making one rise higher and higher in proportion

to one's learning and culture. The diversity of human temperaments and tendencies is the cause of this division. All men are not of the same nature because of the preponderance of the different gunas in them. The system was meant to make perfect the growth of humanity by the special culture of certain features through the process of discriminate selection. It was probably the result of long ages of karmic evolution by which certain natures were specially fitted to do certain actions.

Nor is the reference to Buddhism fair on the part of the studied misinterpreter of the Hindu. When he says that "Buddhism was the first and greatest movement of revolt against the iron-bound laws of Hinduism" he probably does not mean what he says. For everybody knows that the laws of Hinduism were never hidebound. They are as catholic and tolerant as catholicity and toleration can ever be. The only criterion was and is the supremacy of Dharma, the protection of the weak and their evolution into the strong. The rise of Buddhism is a problem which it is very difficult for a foreigner of the type of Sir Valentine Chirol to correctly understand. It must be remembered that Gautama Sakhya Muni never displayed any antagonism to the Brahmans. He never deliberately set about to found a new religion. He was probably a social reformer and a great thinker on religon who wished to solve the problem of human misery and alleviate it. He found the solution in what he called Nirvana and he proclaimed his truth. He was deeply learned in the Vedic philosophy, the philosophy of the Upanishads and almost all he taught was borrowed from that philosophy. He never sought to abolish caste. He did not preach that "all men are equal." What he announced was that all men might obtain salvation by charity and holy living. Prince and peasant, Brahman and Sudra, Aryan and non-Aryan, flocked alike to hear his message.

Nor is the tale of the "stifling of Buddhism" by the "subtle and supple pressure of Hinduism" which gave it its "final death-blow" correctly told.

Here is another gem of sentimental nonsense from Sir Valentine's mischievous lips. "Hindu theology and Hindu philosophy indeed underwent many remarkable developments after the tide of Muhammadan conquest had set in.........British domination, though it had never attempted to proselytise (sic !) had exercised a great influence on the soul and mind of India......The racial bitterness produced by the Mutiny and its repression [we do not know why the Punjab massacres of 1919 have been omitted in this connection] and the importation into India of western political conceptions together with a diffusion of English as a common vehicle of expression amongst the diversity of Indian peoples speaking 50 different tongues, had helped to revive as never before the national aspirations of which the germs were contained in the sacred literature of Hinduism." The history of modern India carefully and honestly studied ought to disillusion the mind of the author of this gem. But we forget the proverb "He that does not reason is a bigot; he that cannot is a fool; and he that dares not is a knave."

In conclusion, Sir Valentine Chirol drew the attention of his audience to what he called the "anti-western revival of Hinduism." This statement is to say the least a gross slander and a standing libel against the professed adherents of Hinduism and we leave it to more vigorous pens to take up the cudgel against this defamation. His concluding statement, however, shows the man within. He could not but say that "India owes the one great element of stability that has enabled her to weather so many tremendous storms without altogether losing the sense of an underlying unity stronger and more enduring than all the manifold lines of cleavage which have tended to divide her to the marvellous tenacity of her social and religious system," built, in his own words, on "adamantine foundations." After all, Sir Valentine has discovered the Secret of Hinduism, for does he not suggest that "the British Rulers of India had not reckoned" with this grand and glorious tenacity ?

In refreshing contrast to Sir Valentine Chirol's effusion is the Presidential Address of Lord Meston, which we reproduce below with great pleasure from the "London Times."

"What strikes me most about the address of Sir Valentine Chirol is the secret of the enduring power of Hinduism. It has always been a puzzle how Hinduism has endured the fiery tests and trials to which it has been subjected through thousands of years, how it has succeeded in absorbing the great reforming faiths of Buddhism and Jainism and held its own against the fierce proselytising power of Islam (and may we add of Christianity ?). It is impossible to conceive of a religion which has stood the test of these thousands of years and still commands the hearts of millions of people, unless it has deep and enduring virtues of its own. Among these are its marvellous organisation of family life, its sagacious outlook on the future of the human race and a constant stretching out for contact with the unknown and invisible world.

"To many minds there has arisen the problem of how Hinduism is going to face and deal with the new power that now faces it—the growing power of modern democracy. To most Englishmen it is true that there seems much in the democratic theory which is radically incompatible with the organisation of Hinduism ; and it will be one of the most momentous and most attractive processes of the human mind in the future to see the keen plastic Brahman intellect gird itself to meet and to conquer or to absorb the new theories which impinge on it at every point."

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Srirangam.

Notes and Comments.

It appears that Mr. H. G. Wells is determined to "stick to God." Thanks for this great act of grace! But we are told also that "in his subconscious mind a new god is revealed to him Courage." For, "by courage the stars continue in their courses. It is courage that keeps the sky and earth apart. That is the sacred fire. And so it proves." All this occurs in his view book—"The Undying Fire"—published by Cassell and Co. An English reviewer says of the book: —"This is at once a homily and a scientific essay: big stuff bubbling over with creative thought and fancy worth all the sermons of the Church put together for the last three years. To Indians this can be no surprise. For, we know how the missionaries of the Christian Church fare here, how few sermons they preach to knowing Hindus, and how very prudent they are in their methods of dealing with our co-religionists at large. Here in India the Christian Church can at least attract a few by the offer of various secular advantages. In England, the people have long ago discovered the truth regarding the Church and its creed. A learned writer in the November 1919 number of "The Nineteenth Century and After"—Mr. Edmond Holmes—informs us that "the existing social structure (in England) has long shown signs of decay and is now falling in pieces" and that "if we are to rebuild society, we must work on a new plan, we must have a new social ideal, a new conception of God." While we wish Englishmen God-speed, we trust that they will seek elsewhere than in Mr. H. G. Well's new book for "a new conception of God." The reviewer of the book whom we began by quoting assures us: "There is a vast amount of intellectual brilliancy in this work. Once more we see the artist as the spiritual force in the modern world." But if the "new God" of Mr. Wells is only "courage," we think that Englishmen have already any amount of this "new God," as they have taken their past and won the recent world-war against the greatest military empires of history. In the new epoch on which the British empire has entered, we think they want a new source of inspiration,—especially because we have seen above that so intelligent a man as Mr. Edmond Holmes—and others too are of opinion that the "existing social structure is falling to pieces" in England, and that Englishmen have to rebuild society on a new plan and therefore require "a new conception of God." The British empire, too, is entering on a new epoch, and the British have to co-operate with all the other races and peoples of the Empire in building up a new civilisation based on unity of aim and the recognition of what is good and true in all the races and cultures brought together under Britain's imperial flag. If the British people are to fulfil the limitless possibilities and vistas opening before them, they must recognise that God resides in the heart of every man in the Empire, in the hearts of all men in all countries, as he resides also in the heart and centre of all nature. We need not point out that this is the Indian and Vedic coneeption of God and that the Hindu races and people have stuck to it throughout their history. It is this conception of God which the great Swami Vivekananda carried to the Parliament of Religions which was held at Chicago more than a quarter of a century back and by which he fascinated that great assembly. Mr. Edmond Holmes says truly: —"Because God is the true self of each of us, we are able to come together as brothers, as comrades, as fellow-men, as members of one another, as sharers in a common life, as inheritors of a common destiny." Let us hope that the people of Great Britain will learn more and more to realise this true self (or God) immanent in all men and in all Nature too. It is only thus that they can expand their own mental and spiritual vision so that they may enter upon the path of limitless growth now opening before them and achieve the destiny which is intended and fixed for them and their Empire under Providence. It has been well said: —"The end determines the way. Destiny determines duty. Let all Englishmen recognise that the Empire has a common purpose and destiny, and that not only they, but also all other peoples, communities and races in the empire have equally to share in its achievement. Hence the new God they have to recognise and realise is the Atman who resides equally in all human hearts and is the true self fashioned by Mr. H. G. Wells.

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Not only Englishmen and Britons everywhere, but even our own Hindu brethren—at least in South India—have to be invited to recognise this true God who is immanent in all human hearts. Though we have inherited this fruitful conception of God from the eternally-glorious Rishis who revealed the Vedas to us, some of our Hindu brethren have of late come under the malign influence of some men from abroad who are actuated by motives of self-aggrandisement and exploitation in this Holy Land of our ancient people. All Hindu castes and people have lived like the members of a happy family. Suddenly, however, a few men of leading but without any light of knowledge in them have, under any alien influences, sedulously developed the ape and tiger elements in their nature long since supposed to have been removed by the influences of the hoary wisdom of the Indian Rishis. It is wonderful to see how some of the elements of barbarism can lie hidden among men who have descended from a race of Hindus who, in South India, have hitherto been deemed "the most Hindu of Hindu communities" and whose country has been called "the most Indian part of India."

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If the new Gospel of hatred has not been productive of more mischief than it has, it is not due to the want of persistence or "courage" in its promulgators. "Courage"—Mr. H. G. Wells's God—is apt to swell in India to undue proportions when it enjoys Bureaucratic favours and smiles. But how it will fare with the Indian Demos when it awakes and swells and stalks over the land which is its own in all the consciousness of its power and favour of the spirit,—this lies in the womb of the future. India has never wanted its heroes, men who have covered themselves with glory by the display of matchless courage on the field of battle. But the courage of patience and self-denial and forgiveness is ever India's objective in her relations with the world outside and in arranging her internal organisation and the secular policies adopted by her rulers for adjusting their public concerns. We do not think that the West has so far any reason to be proud of the fruits of her gospel of hatred or of her strenuous endeavours to exploit the resources of other communities of men. The twenty-five thousands of millions of pounds sterling which the recent World-War has cost to Europe might nave been left to fructify in the countries from which they had been taken by force or by fraud. If this policy had been pursued, Europe might have been saved all the losses and horrors it has suffered or inflicted on others. Let Indians who want to learn from Europe and even to excel her in pursuing the Gospel of hatred ponder over the lessons of the War. The followers of the Sanatana Dharma know that their aim is the highest conceivable by the human mind or realisable by human hearts and hands. Speaking of Manu's teaching of Dharma, Dr. Morris Bloomfield of Baltimore desires his readers to note "the superb moral possibilities of the teaching." It is these "moral possibilities" that when practically realised by strenuous endeavour that help us to attain "the perfect knowledge that the soul of man that dwells in him is the unpolluted, not to be polluted, serene, holy, external, blissful, divine self—the Atman or Brahma." All else can have only a transient significance for us, and persistence in them cannot be worthy of the Hindu people as a whole. If the aberration of the few who hug to their hearts embrace the Gospel of hatred, isolation and selfishness brings them glory, public patronage, and above all the ghostly and ghastly exaltation of mind arising from the desolation of a loveless and heartless creed and policy of exclusiveness and self-aggrandisement, they are quite welcome to its pleasures. We are ever content to live and die for the Vedic Gospel which finds its latest utterance in Sri Ramakrishna's famous aphorism, "Knowledge and Love of God are ultimately one and the same. There is no difference between pure knowledge and pure love."

Literary and Educational.

The Idea of Progress.

(From *The Times Literary Supplement.*)

Of all modern ideas the belief in progress is perhaps the one which has come nearest to the strength of a religion ; and like a religion, it is exposed to vicissitudes from the moods and circumstances of its believers. It has known, in a short life, the fervours of enthusiasm and the peace of establishment. Very diverse optimisms have lodged in its branches. There could be no livelier proof of its elasticity and motive force as an idea than that its staunchest adherents should have been two such utterly different sets of people as the French Revolutionaries and the Victorians. Yet it was not a mere accident of history which transferred the doctrine from the bloodstained idealism of the first to the ideals, with a cash basis, of the second. There is something in its very nature which invites us to embrace it in passionate action, or repose on it comfortably as a fact. Like most of the ideas which move men, it has two faces. As an ideal it inspires men to give effect to it and make the world of their desire. But it could never have arisen as an ideal unless there were facts to suggest it, and it must wither if they refuse their support. A belief in progress obliges you to accept the test of reality, for it holds up, not a Utopia, but an actual or possible fact. It reaches full expansion when it becomes a belief in something universally true. So Professor Bury, in his introduction to a book (The Idea of Progress: An enquiry into its origin and growth) which was greatly worth writing, ranges it with other ideas bearing on the mystery of life, like that of immortality, which we adopt or reject because we think them true or false ; and he distinguishes it from those human ideals, such as liberty or equality, which we estimate according to our view of them as good or bad.

Psychologically this distinction may be doubtful. We embrace ideals because they seem desirable and good. And since there is a strong human tendency to convert hopes into beliefs, this is the way in which most people, thinkers included, have advanced to the conclusion that progress is a law. But Professor Bury has been right in raising promptly the question of the intrinsic nature of their belief, and the query is itself a sign that the doctrine of progress has reached a critical stage. For the revolutionary thinkers who gave life to it, from Condorcet to Shelley, it was an active enthusiasm and an ideal vision. In the nineteenth century the ideal fire still burned strongly in a prophet like Mazzini and a poet like Hugo, but the extraordinary advance of modern industry stamped the belief with the character of the age. There at any rate, was a palpable demonstration of how human energy could change the face of the earth. Guizot's discovery that civilization and progress were the same thing verified in terms of brute quantity, and the advance of democracy established progress as an axiom in political life. Science was also called as an expert witness : and though her evidence generally was as inconclusive as expert evidence generally is, it was enough to raise conviction to the absolute degree. From this there was bound to be a reaction ; but we may wonder how long it would have been delayed if the war had not brought up civilization with a jolt. Our distance from the instinctive believers is best measured by saying that both civilization and progress have become disputed terms. The war may be used to prove many things ; at the least it suggests that progress is not continuous, or that, if it should be, it works in an extremely mysterious way. But its real effect on the question is that it has opened a fresh perspective. Stately edifices of presumption or idea have crashed into the dust, and left us with a new view of the civilization that we dwell in.

It is not surprising, then though piquant, that we should find the idea of progress being examined simultaneously by two critics of quite different schools. Professor Bury is the historian of the Eastern Empire and the interpreter of Gibbon, and in opinion he may be described, we imagine, as a rationalist. Dr. Inge is a Christian Platonist, the representative of a line of thought which descended from Alexandria to the Cambridge theologians of the seventeeth century. In his Romanes Lectnre he gathers up some conclusions which he has already made pretty well known, just perceptibly enjoying his own mordant and amusing way of doing it, but not so far as to make us feel that virtuosity has flourished at the expense of thinking. Whether his readers accept his unsparing analysis or not, they have learned to treat him with respect as one of the few minds of the time that are free from shibboleths. An independent judgment which is obviously an expression of character gives his lecture the true ring of personality. Professor Bury's book seems, by contrast, extremely impersonal. He has taken a purely historical survey of the idea of progress, as it passed through the minds which have made it, confining his own part, except for a few reflections at the beginning and end, to occasional sidelights and criticisms. The result is a sound piece of pioneer work, with its merits and limitations. If the history of an idea is to have all its interest and value, it requires a criticism of the idea itself as well as its story, and needs to be written by one who is as much a thinker as a historian. Had Professor Bury taken this point of view he would have distinguished the various forms of the idea more clearly, and would have fertilized the book by his thinking. Only his knowledge of the subject and its intrinsic interest have saved his book from falling into the class of those which are less often read than consulted. As it is, the dramatic value in the rise of this idea carries one through the series of variations played on a single theme ; and Professor Bury has condensed the results of his work with remarkable ease and brevity, and always with fairness.

It is strikng that the two writers, who do not seem to have much in common except trained minds and a respect for truth, arrive, each in his own way, at similar conclusions. Dr. Inge says that the laws of nature neither promise progress nor forbid it, but he thinks that the assured belief in it is a form of optimism which is nearly worn out. Professor Bury tells us that the search for a law of progress has failed; and his last words are a suggestion that the idea itself is not exempt from its own rule of change, and may be superseded by another belief which will become the governing idea of humanity. This is not at all impossible. Time, we are told, devours its own children, and the belief in progress is so peculiarly the child of time that such a fate might well be in store for it. It conceives its ideal in the form of time; and time is the material it works with. This even more than the absence of a long recorded past, was the reason why the idea of progress only visited the minds of Greek and Roman by glimpses. For them, by instinct and reflection, time was the enemy. Nature seemed to suggest that; the thought which rose in Virgil's mind as he watched the toiling husbandman was that everything left to itself grows worse and goes slipping backwards, just as a boat urged upstream is swept back if the rower pauses for a minute. Even Lucretius, though his picture of the rise of primitive man is the finest episode in his poem, does not let this divert him from his general pessimism. The great Greek thinkers who were lifted above pessimism by a philosophy that saw life whole, conceived their ideal in forms that were absolute and immutable, and accounted for change in the phenomenal world by a theory of cycles. So time itself became static rather than progressive. It was the sense of its futility as an agent, as much as the inward recoil of a solitary, which made Marcus Aurelius observe that a man of forty might be said to have seen all that was past and was to come.

Before the belief in progress could take shape men had to be in a position to compare their present with reasonably long past, and also to acquire a lively interest in the future. The first condition was not fulfilled till after the Renascence, and even then the inferences were not absolutely reassuring. Bacon's antiquitas seculi juventus mundi, Pascal's comparison of mankind to an individual who grows by stages, suggest that if we are now in our maturity we may soon be in our dotage. This was an analogy which long dominated thought in one form or other, till it came to be realized that mankind can at any time combine most types and ages. Before people could set their hopes on the future they needed the belief that it would be indefinitely long, and this confidence was slow in coming. Not till the middle of the eighteenth century did the Abbe de saint-Pierre, that early harbinger

of the league of Nations, proclaim that we were only in the infancy of human reason and might look down an endless vista of possible improvement. It would be a delicate question, as Professor Bury says, to decide what is the minimum future needed if progress is to have value and appeal to human emotions. Our vision of the past and future has become immensely lengthened. The six thousand years of recorded history are a little fraction of the conjectured span which takes us behind history to the earliest trace of human culture; were we assured, of a future as long as that remote past, or even much shorter, we should have time enough to play with. Science does guarantee a period beyond easy imagination; and this thought may be accepted as an offset to Dr. Inge's reminder that our sun is an elderly star on its way to join the most senile class of luminiferous bodies.

(To be continued.)

Social and Religious.

The Madras Provincial Varnashrama Dharma Conference, Tinnevelly.

THE PRESIDENTIAL ADDRESS

By Brahmasri Rajasabhabhushana
KARPUR SRINIVASA RAO, B.S.C., L.C.E., M.R.A.S.
(continued.)

70. I had an occasion for a personal exposition of what may be called Brahman ideals with one of the more important ruling chiefs of India. In course of conversation I had occasion to explain the old Puranic saying that anybody who entertains Brahmadvesha or who hates the Brahmans as a class must go to ruin sooner or later. To hate anything in this world, say for instance the mango fruit, as a class, means that even the best and relishable juices it contains are repellant to the taste of such a hater and that he would avoid seeking these in his activities for seeking pleasure. Similarly if the whole class of Brahmans as such, not this or that particular individual of that class or this or that bad trait in his character, is hated by any individual, why, it simply means as in the case of the mango that even the best traits and ideals that the Brahman has held for his guidance are repellant to that individual.

71. It does not require a stretch of the imagination to realize that for any individual man to succeed in this world the ideal as depicted in the following verse from the Gita, whether you call it the Brahman ideal as is done there or by any other name, must always be held before his mind's eye. Take the life of any man who has done any real peamanent service to mankind whether in the east or the west, a close study of the life and aspiration of such an individual will display that he was swayed in his conduct of life by some or all of the great principles so beautifully delineated in the Gita sloka.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्मस्वभावजम् ॥ XVIII—42.

72. The larger the number of the ideals that he has held up as a rule of his conduct, the greater the permanency is his service to humanity as such apart from the bubble reputation of hollow fame in other fields. Such men must command genuine respect of mankind in all ages and climes. Socrates and Alexander, St. Paul and Napolean Bonapart may be taken as very good examples of really great men. But nobody denies that the service done to humanity by great men such as Socrates and St. Paul has been accepted to be much greater and much more lasting than that of the other two, and this is because directly or indirectly the former were influenced by the great Brahman ideals.

73. Any one who hates the Brahman as such hates all these characteristics of the Brahman with the result that he would not take them as his guide in his conduct of life and if any one has the hardihood to discard these, simply by entertaining Brahmadvesha his downfall and ruin must be inevitable, sooner or later. The great personage, to whom all this explanation was offered, fully appreciated and admired the wisdom of our Puranas in proclaiming that Brahmadvesha as such must lead to ruin of the individual leading to absolute chaos in the society in which such ideals are entertained.

74. This great principle of conduct not to entertain Brahmadvesha generally was respected by each individual almost up to the time of the British supremacy in the country not excluding the time of the Muhammadan rule. The great prosperity of the famous Emperor Akbar's reign in India shows clearly that it was more or less the adoption of these Brahman ideals by this Emperor that led to his greatness. And the downfall of Aurangazeb can very easily be clearly traced to his hatred of the Brahman ideals permeated through and through in Indian Society, with the disastrous result that need not be here described in detail.

75. Nor does the Brahman himself, of these modern days entertain any respect for the world-accepted Brahman ideals. The intelligent Brahman as already clearly stated above was cleverly attracted to sell his independence and barter his ideals for a mess of pottage by way of subordinate Government service. Many of them saw and even now unfortunately see that the word Brahman is synonymous with everything degraded in life, admiring everything whether good, bad, or indifferent, that is conveyed by the word "English" in the country.

76. It is this spirit of blind admiration of the English and unjust condemnation of the Brahman that is swaying our Brahman reformers from one part of the country to the other, and naturally in trying to seek the bits and crumbs of service, said to be monopolised by the Brahmans, the other classes have also begun to abhor the Brahman. This is one of the causes of the Brahman downfall.

77. There is yet a more potent cause. As educational facilities increased in the country more and more, Brahmans took advantage of such facilities and were anxious to get into Government service by some means or other. When they could not, they still engaged themselves in some intellectual pursuits such as publishing newspapers, delivering platform lectures, etc., and such activities were naturally directed to remedy the glaring defects that they, with their keen intelligence, could easily find in the system of administration of the country. This naturally was not palatable to the British rulers who controlled the destinies of the country in a more or less autocratic manner according to their sweet will and pleasure.

78. Advice given to a powerful and wilful man is always unwelcome and leads to hatred if not oppression. This is human nature. And as our rulers do not and cannot themselves pretend to be above human conditions, it was naturally to be expected that they first began to entertain suspicion of their critics and as most of them happened to be Brahmans they began to hate the Brahman as a class. They did not make any secret of such hatred. Every Government Gazette almost contained advertisements calling for applications for Government appointments with the specific condemnation of the Brahman that he need not apply.

79. Such open condemation coming from the rulers themselves belonging to a race who in their own country always encourage the intelligent man with superior powers irrespective of their class or creed, and such condemnation too notwithstanding the royal proclamation in India itself that this same English ideal would be maintained in India irrespective of all other conditions, could only mean that the Brahman is not a *persona grata* to the rulers of the country. The dislike thus displayed against the Brahmans, reflected on the Brahmans themselves who had profited by the British Rule and who entertained further hopes of such profiteering. To ingratiate himself with the rulers, the educated Brahman

naturally began to hate himself, a condition beyond which degradation cannot go low. Thus there was condemnation from outside, and self-condemnation from inside with the result that nothing but mischief and harm was seen in almost every ideal held up by the Brahman. Most of our enthusiastic reformers belong to this class of Brahmans.

80. The result now is that the large class of non-Brahmans have also joined the reformer-brahmans in condemning this poor class. And, when the very name of Brahman has become an object of contempt, how can any ideals that they held up, however exellent they might be, be maintained in the country as a whole and who is there to maintain the enforcement of such an ideal?

81. I happened to ask a shrewd Panjabi carpenter when I was working in Sind, whether he was a Vaisya or a Sudra by caste. He promptly replied as follows:—"You sir, seem to be an intelligent educated man; you are holding a high position in Government service after passing many examinations. How is it that you do not see the real state of things regarding the Varna-Ashrama-Dharmas? Our rulers have wonderful power. They want themselves to become Brahmans, Vaisyas and Kshatrias all combined and want to bring down the whole of Indian population, of whatever class or denomination, whether Brahmans or Kshatrias, all to the contemptible position of the Sudra. I am a Sudra by profession having consented to become your servant as a carpenter and excuse me, Sir, for saying, that you are also a Sudra by profession having consented to serve the English Government as an Engineer. All are brought to the level of a Sudra in these days, and there is no good in my telling you whether I am a Vaisya or Sudra."

82. These cutting words of the Karachi carpenter are still ringing in my ears and will show very eloquently the exact conditions of our miserable situation in our country due to the systematic degradation of the Brahman ideals. Such an unfortunate state of things has come to pass notwithstanding the high Brahman ideals which our rulers have maintained in their own country and which they are never tired of proclaiming in India in schools and colleges, in newspapers and books, in public speeches and official despatches.

83. It may be pertinently asked where is the Kshatriya that will readily realise the great benefit that can be derived from keeping up to the Brahman ideals of the country? A great Brahman like Vasishta was only possible when there was a great king like Rama; when our present kings have set their hearts against Brahmans how can there be a Vasishta and how can the ideals held by Vasishta be admired and followed in the country?

84. When thus the self-denying Brahman ideals are forgotten in the whole mass of population, and the unbridled and uncontrolled sense plearure ideals of the Sudra become dominant, it is no wonder that the ancient Sanatana Dharma, or the Varnashrama Dharma with the Brahman ideal permeating throughout, should be at the lowest ebb and the voice of the few that still cling to this ideal should become so feeble even among their own brethren.

85. What then the few of us, that with English education admire these ancient beneficial ideals, held up by our great rishis, should do under these present unfortunate circumstances? History repeats itself, they say. The conditions of India were once, in our own historical period, even worse than the present conditions; and yet God sent great men to save the situation and maintain the Brahman ideal in the country by the protection of the Varnashrama Dharma.

86. Let us calmly hope that many more such great men would come as great patriots and admirers of our ancient institutions, in every part of India, and will, notwithstanding abuse and opposition from outside, strive by example and precept to hold up the ancient Varnashrama ideals in the country, as this alone would prove the most potent factor for at once the political, social, religious, and moral regeneration of this vast and varied population of this continent of India, notwithstanding the hopeless differences now prevailing.

87. This is my message in broadest outline and the details in particular instances can be easily filled in when this great principle is kept in view. Whatever minor modifications we may have to make in our ideals due to the change of conditions of our country, and we are ready to make them, let us not forget the root principles of the Varnashrama Dharma aiming at securing individual and collective prosperity in India as well as in any other country however civilized; and let us stick fast to these principles which have proved so beneficial to India in the past and which would, God willing, prove equally beneficial in the future if the few admirers of these ancient principles hold on to them and strenuously struggle for the real advancement of the country.

88. All obstructions must disappear before such strenuous action; and with this consummation we may yet secure our real Home-rule based upon the really wholesome ideals of our ancient Mother-land. Let us therefore struggle to secure this desirable consummation and make our activities in this direction concomitent with our activities in the political direction proper, as indeed we have done now in holding this Varnashrama Dharma Conference at the same time and place with the Political Conference.

89. The gist of all that I have endeavoured to show in this long speech may be summed up in a few words:—The Varnashrama Dharma of the country has come down to us from time immemorial; and was based on revelation and superhuman inspiration tending to the advancement of the Indian community as a whole, notwithstanding individual hardships in exceptional cases. If objection is taken to the difficulty arising from such exceptional cases only, all that is contended is that further and further difficulties would only be created and the result would be such exceptional difficult cases would be indefinitely increased and the consequent loss to the Indian society as a whole would be much greater than would be the case otherwise. Like wise men we should all take an impartial and clear view of things as herein depicted and try our best to restore the already lost equilibrium as best as we could. This is the only course to pursue under the peculiar circumstances now obtaining in the country and no wise man would voluntarily, with open eyes, choose quite the opposite direction by trying to do away with the Varnashrama altogether.

Mr. G. K. Chesterton writes in 'The Illustrated London News':—In the squabbles about the schools that filled the politics of my youth, there was one plain, and even innocent, assumption that simplified everything. It was assumed that people only differ about religion; or, as it was generally called, "dogma." It never seemed to occur to people that religious teaching must be dogmatic, simply because all teaching must be dogmatic. The teacher is allowed to say that twice two is four, not because it is less dogmatic, but because it is less disputed. In other words, education is easy when dogma is universal. It only becomes difficult when men are divided about dogmas. But men are divided very much indeed about these new dogmas; possibly more than they ever were about the old dogmas. There are quite as many different versions of citizenship as there ever were different versions of orthodoxy. Men hate each other, and even kill each other, for differences about citizenship quite as much as for differences adout orthodoxy. There is at least as much fanaticism in Bolshevist Russia as there ever was in Holy Russia. In short (I may repeat), it is really unfair to use force to teach everybody everything, unless you can teach everybody every aspect of everything. One schoolmaster can teach twenty boys the alphabet; but it would require twenty schoolmasters to teach one boy the arguments of the twenty schools of thought on any disputed subject.

In conclusion, I have only to thank you sincerely for the honour done to me in giving me this opportunity of airing my views before such a large and cultured audience as this on a subject of such vast importance to our country; and I earnestly request that, disregarding the defects that may be observed in my remarks, you will kindly give indulgence to the spirit and sincerity with which they are made.

Short Story.

The Irate Yogi and the Serene House-wife.

By P. Padmanabha Iyer.

In a jungle, bordering on a village, there lived a Brahmin Yogi. He was often seen wrapped up in deep meditation. The simple, artless villagers passed him by with bated breath and did not dare to look at him, for the characteristic sweetness and humility of a Yogi was absent from his face and a ferocious look disfigured it.

One day, a heron, that sat on a branch of the tree above him, disturbed him in his meditation by evacuating its contents upon his head. The irate Yogi darted forth a fiery glance at the innocent bird and lo, the poor heron fell dead at his feet! The Yogi contemplated with satanic triumph the havoc he had played upon the poor heron. There was not a particle of commisseration for the poor bird's life. He thought thus:—"I have become a full-blown Yogi. Have I not acquired by my austerities the marvellous power of slaying a life by casting an angry look at it? Let every one take care that they incense me not lest I kill them with my blasting look."

He duly performed his morning ablutions and went to the neighbouring village to ask for his frugal meal. He stopped at the door of a poor Brahmin and demanded peremptorily for his fare from the housewife. She opened the door and in all humility requested him to wait for a moment, promising to bring him such food as she had.

Nearly half-an-hour slipped by before the housewife again came to the Yogi, bringing with her delicious fruits and cakes. She offered them to him with sweet modesty. But the Yogi rudely brushed them aside and roared out: "Is this the way to treat a holy sage? Have I to dance attendance upon you and hang about your house? Do you know who I am and what I am capable of?" And he darted an angry glance at the woman, who met that glance with nonchalance. She said sweetly, "Oh holy Sir, I know very well who you are and what you are up to. But you conveniently forget that I am a *woman* and not a heron."

The Yogi was stunned and gazed at her wonderingly, but before he could question her how she came to know of the heron-affair, the housewife replied:—

"Good sir, I, too, am a Yogi. I can dive into the hearts of men and read their thoughts. I can learn what transpires even in a distant place. I visualised you slaying in anger a harmless heron and I read your thoughts at my irritatingly long delay in offering you food and your vindictive desire to punish me. But, noble sir, your power on me is absolutely impotent, because mine is more virile than yours. It is out of my rigid and religious devotion to stern duty that my spiritual power comes, whereas you have acquired psychic powers prompted by lust for self-aggrandisement. I may tell you that it was against my desire that I kept you waiting. The Sacred Books proclaim in unmistakable terms that a woman's first and supreme duty is to her husband. You Brahmin sages teach it and yet when we follow it, you bristle up! When I left you, my husband had just returned after a long tramp, foot-sore, weary and hungry. As my first duty was to him, I fanned him and fed him. He holds pre-eminent sway in my heart. It is through this passionate devotion to him that I have attained these spiritual powers."

The Yogi listened with fascinated attention to her words and said:—"You are indeed a remarkable woman. Your words have humbled me as I richly deserve to be and dissipated my false notions. O priceless gem among women, tell me words of wisdom that might stand me in good stead in my search after truth and light." "It is not proper," answered the housewife, "that I should teach you, a Brahmin sage, but this much I will tell you; the powers which I have attained show me that you are the only son of your old and infirm parents, whom you have neglected. They are thirsting for you. There you have departed from your highest and noblest duty and therefore the true light has been shut out from you. You, please, go to the neighbouring market where there is a Pariah hunter of wonderful wisdom. You will do well to seek his advice, which, I am sure, will make you wise."

"But," said the Brahmin sage, "how can I approach an unclean outcaste who butchers living beings?"

"But you, though a Brahmin, had no scruples in killing a harmless heron! The hunter is following the calling of his caste. Our Shastras tell us that the door to wisdom is wide open to the meanest as well as to the highest, even as the balmy rays of the moon illuminate the poor man's hut as well as the King's palace."

This crushing reply brought the Yogi to his senses and he proceeded towards the market where the hunter was dealing out flesh. The Yogi, on seeing him, stopped short and hesitated to go near him. The hunter came towards him, bowed low, and addressed him thus:—

"O holy sir, I have been eagerly looking forward to your arrival. The good woman that lives yonder sent you here to ask advice of me and you hesitate to approach me, an unclean Pariah."

The Yogi was thunder-struck and blurted out "How came you to know all this?"

"Holy sir, illumination and psychic powers are not your exclusive monopoly."

"What!" exclaimed the Brahmin, "How can you, an untidy *Pariah*, acquire spiritual powers? How did you manage to get them?"

"If you will deign to come with me, holy sire," said the hunter, "and bless my hut with your gracious presence, I will show you how I came by these powers."

The Yogi, marvelling, followed the hunter into his mud hut. The hunter led him to a room in which an old man, with a face full of tranquility and a woman, beaming with smiles, sat on elevated seats.

"Look," said the hunter, "They are my revered and loving parents. I have worshipped and served them all my life. They are my 'Devas.' When the mind is intensely focussed upon something it worships as holy, it acquires psychic powers. Holy sir, go back to your parents who are hungering for you. Open the flood-gates of your love and devotion to them and the golden gates of truth and light shall be opened unto you. Sir, I am following the despicable trade of a hunter as a part of my devotion to my parents. When my services to them in this mundane orb are no longer needed, I shall discard my caste and profession and betake myself to an impenetrable forest and contemplate intently, lovingly and passionately upon the Most High."

The proud Brahmin heard all this and light dawned upon him. He hastened to his parents and paid undivided attention to their comforts. When he again came to the jungle and sat at his accustomed seat under the banyan tree, his face was irradiated by love and humility, for by the unswerving devotion to his departed parents, he had learnt the *simple*, but *priceless*, lesson that adherence to duty is the best and easiest way to attain spiritual glory and rapture.

Miscellaneous.

Shall India go Sinn Fein?

Saint Nihal Singh writes to *the Nation*:—

The action taken by His Majesty's Government on the Hunter reports has created a situation in India so grave that only imaginative and courageous statesmanship can keep India from going Sinn Fein. Indians who had expected even-handed justice, no matter who suffered, have been rudely shocked to find the Cabinet actually paying tribute to officials who are held by them responsible for the horrors through which the Punjab passed last year. They had every reason to expect from a nation which, during the war, denounced enemy air-raiders as "baby-killers," condemnation of air-raids by British officers over undefended Gujranwala and neighboring villages, and they are aghast at His Majesty's Government endorsing bombing and machine gunning from the air on the plea of "military necessity." Their faith in British justice and goodwill has, in consequence, been so shaken as to jeopardize the foundations upon which rests India's connection with Britain.

If the events of last year have taught the authorities a lesson, they no doubt realize the danger of either ignoring the movement of non-co-operation with Government that is rapidly making headway all over India, or of using force to stamp it out. The new movement is a first cousin to *Satyagraha* and civil disobedience to laws. To crush those movements the officials used the powers that they possessed under the Police Act and the Defence of India Act. They made it difficult to organise and to hold meetings and processions, prohibited leaders from speaking in public, and otherwise restricted their activities. They deported two of them to an unknown destination without charge or trial. These acts served only to provoke the people and to render collision with the authrities inevitable. The methods adopted to suppress the disturbances that ensued and to restore order, inflicted suffering and humiliation upon Punjabis. But the horror and humiliation failed to break the Punjabi spirit, as is now demonstrated by the rise of the movement of non-co-operation with Government.

Just because this new movement has arisen after and as a consequence of the events of last year, it needs to be handled with imaginative insight. It is plain from the evidence before the Hunter Committee that there still are Britons in India's pay who believe that "force is the only thing that an Asiatic has any respect for." These words are quoted from the written statement submitted to that Committee by Brigadier General Drake-Brockman, D.H., C.M.G., commanding Delhi Brigade, who did not hesitate to add that "if they had got a bit more firing given them it would have done them a world of good and their attitude would be much more amenable and respectful." That General was not the only one who spoke in that manner. On the contrary, there was hardly a witness with military rank who appeared before that Committee who, even when taxed with inhumanity, was not proud of having used force, and did not give the impression, or even frankly avow, that he would not hesitate to use force again.

As the events of last year abundantly proved, this psychology is not confined to the military in India. Even the suggestion for the use of æroplanes over undefended places came from the Lieutenant-Governor of the Punjab, as admitted by him. Many of the "civilians" in that province were and are military men. Civil hospitals all over India are under military doctors. The manner in which the civil authority abdicated at the first sign of what they considered to be danger, and let the military act as if they had the sanction of martial law, in itself causes grave concern for the future.

The Secretary of State, in his despatch, foreshadows that the Governor-General's ordinance-making power, which last year proved the source of the mischief, is in future to be curbed. That power is statutory, and no remedy that is not statutory can possibly be effective.

Even when the Governor-General has been shorn of some of his arbitrary powers, the provincial executive will remain to be curbed. As understood at present, provincial Governments are to remain outside legislative control, so far as law and order are concerned. Have not the events of the last year demonstrated the danger of leaving them thus uncontrolled? Fortunately the Government of India Act is so drawn that the necessary safeguards can be given without altering a single letter of the Statute.

The talk of non-co-operation in India can be ended only by giving Indians indisputable proof of Britain's desire to mete out justice, no matter who may suffer, that henceforward India is to be ruled with her consent, and not by force. So long as repressive measures like the Regulation of 1818 and 1819, permitting the executive to order deportation without charge or trial, and the Rowlatt, Press and Seditious Meetings Acts remain in force—so long as, in matters of personal and political freedom, Indians are not placed on the same level as other British citizens, there cannot possibly be the goodwill necessary for whole hearted co-operation. I am told that it is likely that H.R.H. the Prince of Wales will convey to India the happy news of the repeal of the Rowlatt Act. But is it wise to make India wait? Or is it expedient to make His Royal Highness tour India attended by a Governor-General who cannot be said to be popular? Let Britain ponder, and at once arrest growths that are likely, if allowed to spread, to poison the whole Indian body politic.

Olla Podrida.

The world is now moving so fast that it will I fear leave us all behind. Then where shall we be? In midether? The world will I suppose in the meantime have gone off to the end—of what?

* * *

The Legislators are working and perspiring hard with their bills. They are soon likely to have more Bills and Acts than men to obey them. The secret of modern life is to find and give bills. Lawyer's bills, tradesman's bills, legislator's bills! All billing and cooing. Yet, they call this age competitive and loveless!

* * *

The Provincial Conferences came and went since I wrote last. What a display—of what? There was considerable gnashing of teeth. Besides the usual gladiators of nationalists, moderates and backwards, the Varnashramists and the social reformers provided adequate amusement. The Conference pandal was denied to the Varnashramists. Shibboleths, shibboleths, shibboleths!

* * *

Quite recently the sage Municipal Commissioners of Madras got into a valuable discussion about the name of Adi Dravidas. What is not there in a name? After spending many precious hours of public time, the conclusion was—nothing.

* * *

Meantime the battle royal about the retired Dewan of Travancore is going on. He is between two showers—a shower of roses and a shower of bombs. Go on! Go on! Shower more roses! Shower more bombs. This is rare fun, indeed!

* * *

I have much more to say about many things more. I shall do so soon.

SCRUTATOR.

Correspondence.

"Hindu Widows."

A man is sometimes beside himself under some strong feeling and then he is not responsible for his actions. The man of sense under such circumstances will always wait to judge how far any such action of the former is to be accepted in earnest or whether it does not deserve notice. The second sort is the category in which the editor of a seriously conducted magazine is rightly to be classed. Here is nevertheless a communication of such irresponsible character in a paper issued in the name of religion, "From my personal experience I can say that 99 per cent of Hindu widows pass their lives in prostitution in private or public."—The Epiphany, 19th June, 1920.

Any sane man would naturally pass such a remark by in silent contempt that it deserves, much less would he give it currency by admitting it into the columns of his paper. Simple logic would suffice to point out the utter stupidity or gratuitous wickedness of such a statement. What interest could an editor have in inserting such a correspondence in his paper? He himself could neither believe nor prove such an assertion and if he made room for it in his paper one would suspect that the editor too was for the time in a similar fit of irresponsible action to his correspondent.

Perhaps blunt conscience will think it as a mere joke; but one ought to think of the consequences of an act done in sanity. The quotation above is a positive insult and injury to the Hindus and their character and the whole Hindu society would naturally take such a writer and editor to task for the insultingremark. A Christian by the very spirit of his religion is expected to be always well-disposed towards human brother or sister; the example of the great holy teachers of Christianity wanted men to be meek and humble so far as to offer the other cheek to the smiter on one.

What would one say to such a monstrous creation of a Christain soul that attacks a whole society of one of the best civilised and self-governed people as the Hindus? Any one who has been able to enter into the private life and home of high class Hindus would be charmed with the best moral, spiritual as well as religious tone that pervades it. Numerous students of Indian life have poured encomiums on the virtue, piety and dutifulness of Hindu wife and mother.

Indifferent observers from foreign countries who happen to come into contact with the dregs and refuse of society might run such a wild conclusion as the above correspondent of "Epiphany" has done. The purity of Hindu life is unknown to many such because as a rule and principle the Hindus are supremely exclusive especially in the religious side of their practical life. Non-Hindus and even members of the popularly styled untouchables among Hindus themselves can never approach these pious people in their home and Christians of the sort of the above correspondent can never be expected to have come any nearer to these pious men and women than passing by the outskirts of some holy temple or a holy riverside where the people offer their ablutions, where they can know nothing of the life of the people beyond a passing scene. Nevertheless for the enlightenment of such unfortunate souls as the writer and the editor referred to, we add here some information about the practical life of the Hindu widows, that results in the vast majority of cases from the precept and the example of the Hindu Scripture and its adherents. Before we do so, we once more ask both the above offenders to note that they made themselves liable to be publicly charged with intent and act of scandalising a vast section of the subjects of the British Empire; that the right-minded British nation as a whole that seems to connive at such flagrantly offensive acts of foolish publicists would, if their attention be drawn to this quotation, condemn the writer with one voice of severe censure. But the Hindu nation as a whole is not revengeful and may not take the wickedly disposed persons to task. The Hindus unlike the anti-Hindu orthodoxy are always generous and tolerant towards the followers of other faiths. They never find fault with or fall foul of the adherents of other religions, considering all religious thought and action to be right in its own place, representing a particular stage in the evolution of the human soul. Hence howsoever false and mischievous and malignantly wicked an utterance on the part of some unthinking writer may be, they would pardon him only pitying the poor soul's wretchedness.

A similar remark by a Hindu against Christian women will call forth an uproar of condemnation from whole western nations who are naturally prone to punish an offender and to give tit for tat.

We are perfectly sure that no harm will be done to Hindu Society by the pusillanimous acts like these; they only expose the sinful side of the writer's nature.

Let him therefore purify his soul by the contemplation of the purity and the piety of the Hindu widow in general inferable from the following tenets of her seriously religious life. Marriage is as important a sacrament among Hindus as among Christians and it is observed with greater religious faith among Hindus and with the greatest religious faith among high class Hindus. The bond established by marriage between husband and wife by the performances of the marriage rites takes account not only of this life but of that in the next world also. They are united in body and soul with each other and enjoy that union in all the stages of the soul's progress from ordinary life to the most spiritually elevated one and the chaste wife wins heaven and attains liberation by the force of her virtue.

All high class ladies are regularly taught and trained to such life of love and devotion and self-dedication to the husband. Widowhood is looked upon as a life of entire self-denial and sacrifice in this world for the sake of the departed and in proportion to its earnestness there is progress towards correspondingly high bliss. So staunch and earnest and irrevokable is the attachment and faith on the part of the widow as a result of the sacred teaching she receives, that her chaste love drives to the killing herself by immolation with the body of the dead husband. The work "The World's Eternal Religion" has treated of Indian women's chastity and the glory enjoyed by that sex in the history of this country.

If earnest observers try to approach the inner life of the Hindu people they will be able to observe this high tone of morality and spirituality even in the lower classes and if they could approach higher and higher and nearer and nearer they will be induced to make a counter assertion that 99 per cent of high class Hindu widows live a life of examplary purity and chastity and faith and virtue that are bound to assure them of the heavenly bliss pointed out by the Shastra.

Christians have their own faith; Hindus have theirs. We could easily and willingly believe that religiously-minded widows in western nations also are able to lead a life of chastity and faith behind their husbands. Many do not marry again and we are right, we hope, in believing that even in the progressive society of western civilised nations the widow that does not remarry is regarded with higher respect than a remarrying one; the former naturally commands higher respect and honour because she cherishes the deceased husband's love as a sacred trust and looks upon it as a treasure that is to become infinite for both in heaven after her own death.

We can readily admit this possibility. Equally so widows in other religions than Christianity and Hinduism; but a fortiori so in Hinduism which takes not of the positive scientific course of the soul's evolution in the spiritual line. The Dharma of India is representative of the perfection of Religion, Philosophy and Science and is a presentation in positive form of the World's Eternal Religion.

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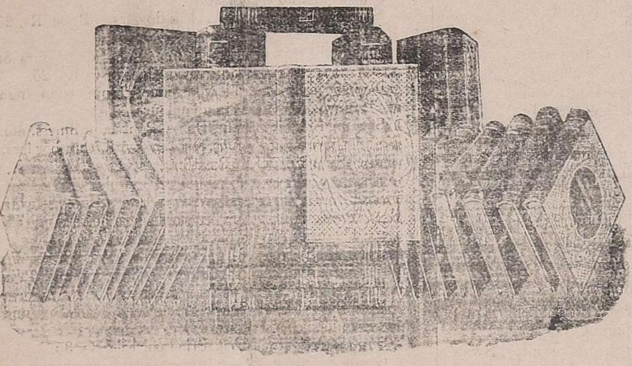

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